THE FOVNDATION OF CHRISTIAN RELIGION GATHERED INTO SIXE Principles.

And it is to be learned of ignorant people, that they may be fit to heare Sermons with profit, and to receiue the Lords Supper with comfort.

Psal. 119. vers. 20.

The entrance *into thy words sheweth light, and giueth vnderstanding to the* simple.

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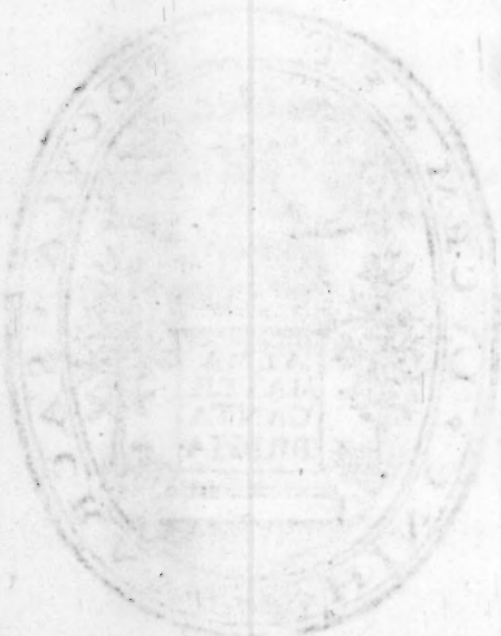

To all ignorant people that desire to be instructed.

POore people, your manner is to sooth vp your selues, as though you were in a most happy estate: but if the matter come to a iust triall, it will fall out farre otherwise, For yee leade your liues in great ignorance, as may appeare by these common opinions which follow.

1. That faith is a mans good meaning and his seruing of God.

2. That God is serued by the rehearsing of the tenne commandements, the Lords prayer, and the Creede.

3. That yee haue beleeued in Christ euer since you could remember.

4. That it is pittie that hee should liue which doth any whit doubt of his saluation.

5. That none can tell whether he shal be saued or no certainely, but that all men must be of a good beliefe.

6 That howsoeuer a man liue, yet if hee call vpon God on his death-bedde, and say, *Lord haue mercy vpon mee*, and so

goe away like a lambe, hee is certainely ſaued.

7. That if any bee ſtrangely viſited, he is either taken with a planet, or bewitched.

8. That a man may lawfully ſweare when hee ſpeaketh nothing but the truth: and ſweares by nothing but that which is good, as by faith and troth.

9. That a preacher is a good man no longer then he is in the Pulpit. *They thinke all like themſelues.*

10. That a man may repent when hee will, becauſe the Scripture ſaith, *At what time ſoeuer a ſinner doth repent him of his ſinne, &c.*

11. That it is an eaſier thing to pleaſe God, then to pleaſe our neighbour.

12. That yee can keepe the commandements as well as God will giue you leaue.

13. That it is ſafeſt to doe in religion as moſt doe.

14. That merry ballads and bookes, as *Skoggin, Beuis of South hampton, &c.* are good to driue away the time, and to remooue heart-qualmes.

15. That yee ſerue God with all your hearts: and that you would bee ſorry elſe.

16. That

16. That a man need not heare ſo many Sermons, except hee could follow them better.

17. That a man which commeth at no Sermons, may as well beleeue, as hee which heares all the Sermons in the world.

18. That ye know all the Preacher can tell you. For hee can ſay nothing, but that euery man is a ſinner, that wee muſt loue our neighbours as our ſelues, that euery man muſt be ſaued by Chriſt: and all this ye can tell as well as he.

19. That it was a good world, when the old religion was, becauſe all things were cheape.

20. That drinking and bezeling in the alehouſe or tauerne is good fellowſhip, and ſhewes a good kind nature, and maintaines neighbourhood.

21. That a man may ſweare by the Maſſe, becauſe it is nothing now: and by r Lady, becauſe ſhee is gone out of the countrey.

22. That euery man muſt bee for himſelfe, and God for vs all.

23. That a man may make of his owne whatſoeuer he can.

24. That if a man remember to ſay

his prayers in the morning (though he neuer vnderſtand them) hee hath bleſſed himſelfe for all the day following.

25 That a man prayeth when he ſaith the ten commaundements.

26. That a man eates his maker in the Sacrament.

27 That if a man bee no adulterer, no theefe, no murtherer, & do no man harme, he is a right honeſt man.

28 That a man neede not to haue any knowledge of religion, becauſe he is not book-learned.

29 That one may haue a good meaning when hee ſaith and doth that which is euill.

30 That a man may goe to wizzards, called wiſe men, for counſell: becauſe God hath prouided a ſalue for euery ſore.

31 That yee are to be excuſed in all your doings, becauſe the beſt men are ſinners.

32 That yee haue ſo ſtrong a faith in Chriſt, that no euill company can hurt you.

Theſe and ſuch like ſayings, what argue they but your groſſe ignorance? Now where ig no-

ignorance raigneth, there raignes sinne: and where sinne raignes, there the diuell rules: and where he rules, men are in a damnable case.

Yee will replie vnto me thus: that ye are not so bad as I would make you. If neede bee you can say the Creede, the Lords prayer, and the tenne Commandements: and therefore yee will bee of Gods beleefe, say all men what they will, and you defie the diuell from your hearts.

I answer againe, that it is not sufficient to say all these without booke, vnlesse ye can vnderstand the meaning of the words, and bee able to make a right vse of the Commandements, of the Creede, of the Lords prayer, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conuersation. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfained faith and sound repentance, heere I haue set downe the principall points of Christian Region in sixe plaine and easie rules: euen such as the simplest may easily learne: and hereunto is adioyned an exposition of them word by word. If yee doe want other good directions, then vse this my labour for your good instruction. In reading of it, first learne the sixe principles: and when you haue them without booke, and the meaning of them withall, then learne the exposition

also: which beeing well conceiued, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot: and the ordinarie parts of the Catechisme, namely, the ten Commandements, the Creede, the Lords prayer, and the institution of the two Sacraments, shall more easily be vnderstood.

O

Thine in Christ Iesus,

William Perkins.

The Foundation of *Christian Religion* gathered into sixe Principles.

The first Principle.

Question.

WHat doest thou beleeue concerning God?

A. There is one God, Creator and gouernour of all things, distinguished into the Father, the Sonne, and the holy Ghost.

Proofes out of the word of God.

1. There is a God.

For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, beeing considered in his workes, to the intent that they should be without excuse. Rom. 1. 20.

Neuerthelesse, he left not himselfe without witnesse, in that he did good, and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with foode and gladnesse. Act. 14. 17.

2. There is one God.

Concerning therefore meates sacrificed to 1 Cor. 8.

idols,

idols, wee know that an idoll is nothing in the world: and that there is none other God but one.

3. Hee is Creator of all things.

Gen 1. 1. *In the beginning God created the heauens and the earth.*

Heb. 11 5. *Through faith wee vnderstand, that the world was ordained by the word of God: so that the things which wee see, are not made of things which did appeare.*

4. He is gouernour of all things.

Prou. 15. 3. *The eyes of the Lord in euery place behold the euill and the good.*

Mat. 10. 30. *Yea, and all the haires of our heads are numbred.*

5. Distinguished into the Father, the Sonne, and the holy Ghost.

Iat. 3. 16. *And Iesus when hee was baptized, came straight out of the water: and loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a Doue, and lighting vpon him.*

Verse 17 *And loe a voice came from heauen, saying This is my wel-beloued Sonne, in whom I am well pleased.*

Ioh. 5 7. *For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one,*

The

The second Principle.

Q. What doest thou beleeue concerning man and concerning thine owne selfe.

A. All men are wholly corrupted with sinne through *Adams* fall, and so are become slaues of *Satan*, and guilty of eternall damnation.

1. All men are corrupted with sinne.

As it is written, There is none righteous, no not one. Rom. 3. 10.

2. They are wholly corrupted.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule, and bodie, may bee kept blamelesse vnto the comming of our Lord Iesus Christ. 1. Thes. 5. 13.

This I say therefore and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in vanitie of their minde: Eph. 4. 17.

Hauing their cogitation darkened, and beeing strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts. Vers. 18.

When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thought of his heart were onely euill continually. Gen. 6. 5.

3. Through

3. Through Adams fall.

Wherefore as by one man, ſinne entred into
Rom. 5. 21. *the world, and death by ſinne, and ſo death went ouer all men, for ſo much as all men haue ſinned.*

4. And ſo are become ſlaues of Satan.

Eph. 2. 2. *Wherein in times paſt ye walked according to the courſe of the world, and after the Prince that ruleth in the aire, euen the ſpirit that now worketh in the children of diſobedience,*

For as much then as the children were par-
Heb. 2. 14. *takers of fleſh and blood, hee alſo himſelfe likewiſe tooke part with them, that hee might deſtroy through death, him that had the power of death, that is, the diuell.*

In whom the God of this world hath blinded
2. Cor. 4. *the minds, that is, of Infidels, that the light of the glorious Goſpell of Chriſt, which is the image of God, ſhould not ſhine vnto them,*

5. And guilty of eternall damnation.

Gal. 3. 10. *For as many as are of the workes of the law, are vnder the curſe: for it is written, Curſed is euery man that continueth not in all things, which are written in the booke of the law, to doe them. Likewiſe then as by*

the

the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefit abounded toward all men to the iustification of life. Rom.5.18.

The third Principle

Q. What meanes is there for thee to escape this damnable estate?

A. Iesus Christ the eternall Sonne of God, being made man, by his death vpon the Crosse, and by his righteousnes, hath perfectly alone by himselfe, accomplished all things that are needfull for the saluation of man.

1. Iesus Christ the eternall Sonne of God.

And the Word was made flesh, and dwelt among vs, and we saw the glory thereof, as the glorie of the onely begotten (Sonne) of the Father, full of grace and truth. Ioh.1.14.

2. Being made man.

For he in no sort tooke the Angels, but he tooke the seede of Abraham. Heb.2.16.

3. By his death vpon the Crosse.

But hee was wounded for our trangressions, hee was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes we are healed. Esa.53.5.

4. And by his righteousnesse.

For as by one mans disobedience many Rom.5.19.

were

were made ſinners, ſo by the obedience of one ſhall many alſo be made righteous.

2.Cor.5.21 *For he hath made him to bee ſinne for vs, which knew no ſinne, that wee ſhould be made the righteouſneſſe of God in him.*

5. Hath perfectly.

Heb.7.27. *Wherefore hee is able alſo perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to make interceſſion for them.*

6. Alone by himſelfe.

Act.4.12. *Neither is there ſaluation in any other: for among men there is giuen none other name vnder heauen, whereby we muſt be ſaued,*

7. Accompliſhed all things needfull for the ſaluation of mankinde.

1.Ioh.2.2. *And hee is the reconciliation for our ſinnes: and not for ours onely, but alſo for the ſinnes of the whole world.*

The fourth Principle.

Q. But how maieſt thou bee made partaker of Chriſt and his benefits?

A. A man of a contrite and humble ſpirit, by faith alone apprehending and applying Chriſt with all his merits vnto himſelfe, is iuſtified before God, and ſanctified.

1. A

1. A man of a contrite and humble spirit.

For thus saith he that is high and excellent, Hee that inhabiteth the eternitie, whose name is the holy one; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuiue the Spirit of the humble, and to giue life to them that are of a contrite heart. Esa. 57. 19.

The sacrifices of God, are a contrite spirit, a contrite and a broken heart, O God, thou wilt not despise. a Psal. 51. 17.

2. By faith alone.

As soone as Iesus heard that word spoken, he said vnto the ruler of the Synagogue, Be not afraid, onely beleeue. Mark. 5. 36.

So Moses made a serpent of brasse, and set it vp for a signe, and when a Serpent had bitten a man, then hee looked to the Serpent of brasse, and liued. Numb. 21. 19.

And as Moses lift vp the Serpent in the wildernesse, so must the Sonne of man be lifted vp: Ioh. 3. 14.

That whosoeuer beleeueth in him, should not perish, but haue eternall life. Verse 15.

3. Apprehending and applying Christ with all his merits vnto himselfe.

But as many as receiued him, to them he gaue Ioh. 1. 12.

gaue power to be the ſonnes of God, to them that beleeue in his name. And Ieſus ſaid vnto them,

Ioh.6.35. *I am the bread of life, hee that commeth to mee ſhall not hunger, and hee that beleeueth in mee ſhall neuer thirſt.*

4. Is iuſtified before God.

For what ſaith the Scripture? Abraham

Rom.4.3. *beleeued God, and it was counted to him for righteouſneſſe.*

Verſe 6. *Euen as* Dauid *declareth the bleſſedneſſe of the man, vnto whom God imputeth righteouſnes, without workes, ſaying:*

Verſe.7. *Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered.*

5. And ſanctified.

And hee put no difference betweene vs and

Act.15.19. *them; after that by faith hee had purified their hearts.*

1.Cor.1.30 *But ye are of him in Chriſt Ieſus, who of God is made vnto vs wiſedome, and righteouſneſſe, and ſanctificaeion, and redemption,*

The fifth Principle.

Q. What are the ordinary or vſuall meanes for obtaining of faith?

A. Faith commeth onely by the preaching of the word, and increaſeth dayly by it: as alſo by the adminiſtration of the Sacraments and prayer.

Faith

1. Faith commeth onely by the preaching of the word, and increaseth dayly by it.

But how shall they call on him, in whom they haue not beleeued: how shall they beleeue in him, of whome they haue not heard? and how shall they heare without a preacher? Rom. 10.14

Where there is no vision, the people decay; but he that keepeth the law is blessed. Pro. 29.18

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt bee no Priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy children. Hos. 4.8.

2. As also by the administration of the Sacrament.

After he receiued the signe of circumcision, as the seale of righteousnesse of faith, which he had when he was vncircumcised, that hee should bee the Father of all them that beleeue, not beeing circumcised; that righteousnesse might be imputed to them also. Rom. 4.11.

Moreouer, brethren, I would not that yee should bee ignorant, that all our fathers were vnder the cloud, and all passed through the sea, &c. 1. Cor. 10.1

3. And prayer.

For whosoeuer shall call vpon the name Rom. 10.13

of the Lord shall be saued.

The sixth Principle.

Q. What is the estate of all men after death?

A. All men shall arise againe with their owne bodies, to the last iudgement; which being ended, the godly shall possesse the kingdome of heauen: but vnbeleeuers and reprobates shall be in hell tormented with the diuell and his angels for euer.

1. All men shall rise againe with their owne bodies.

Ioh. 5. 28. *Maruell not at this: for the houre shall come, in the which all that are in the graue shall heare his voice.*

Vers. 29. *And they shall come foorth that haue done good vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnation.*

2. To the last iudgement.

Eccl. 12. 13 *For God will bring euery worke vnto iudgement, with euery secret thing, whether it bee good or euill.*

Mat. 12. 16. *But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof, at the day of iudgement.*

3. Which being ended, the godly, &c.

2. Pet. 2. 7. *And deliuered iust Lot, vexed with the*

vn-

vncleane conuersation of the wicked.

And the Lord said vnto him: Goe through the midst of the City, euen through the midst of Ierusalem, and set a marke vpon the foreheads of them that mourne, and cry out for all the abhominations that bee done in the middest thereof. Ezech. 9.4

4. Shall possesse the kingdome of God.

Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit yee the kingdome prepared for you from the beginning of the world. Mat. 25. 24.

5. But vnbeleeuers and reprobates shall be in hell, tormented with the diuell and his angels.

Then shall hee say vnto them on the left hand, Depart from me ye cursed into euerlasting fire, which is prepared for the diuell and his angels. Verse 41.

The Scriptures for the prose were only quoted by the author, to mooue thee to search them: the words themselues I haue expressed, at the earnest request of many, that thou mayest more easily learne them: if yet thou wilt be ignorant, thy malice is euident; if thou gainest knowledge, giue God the glory in doing his will.

Thine *T. S.*

THE EXPOSITION OF the Principles.

The first Principle expounded.

Question.

WHat is God?

A. God is a [a] *Spirit*, or a ſpirituall ſubſtance, moſt wiſe, moſt holy, eternall, infinite.

[a] Ioh. 4. 24.

Q. How doe you perſwade your ſelfe that there is ſuch a God?

A. Beſides the teſtimony of the Scripture, plaine reaſon will ſhew it.

Q. What is one reaſon?

A. When I conſider [b] the wonderfull frame of the world, me thinkes ſuch ſilly creatures that bee in it could neuer make it: neither could it make it ſelfe, and therefore beſides all theſe the maker of it muſt needs be God. Euen as when a man comes into a ſtrange country, and ſees faire and ſumptuous buildings, and yet findes no liuing creatures there beſides birds and beaſts, he will not imagine that either birds or beaſts reared thoſe buildings, but hee preſently conceiues, that ſome men either are, or haue bin there.

[b] Rom. 1. 20. Act. 14. 17.

Q. What

Q. What other reasons haue you?

A. (*c*) A man that commits any sinne, as murder, fornication, adulterie, blasphemie, &c. albeit hee doth so conceale the matter, that no man liuing know of it, yet oftentimes hee hath a griping in his conscience, and feeles the very flashing of hell fire; which is a strong reason to shew that there is a God, before whose iudgement seate hee must answere for his fact.

c Rom. 2, 15. Gen. 3. 8. 9. and 13. 14.

Q. How many Gods are there?

A. No (*d*) more but one.

d 1. Cor. 8. 9.

Q. How doe you conceiue this one God in your minde?

A. Not (*e*) by framing any image of him in my minde (as ignorant folkes doe, that thinke him to bee an old man sitting in heauen) but I conceiue him by his properties and workes.

e Deu. 4. 16 Amos 4. 13

Q. What be his chiefe properties?

A. First, he is (*f*) *most wise*, vnderstanding all things aright, and knowing the reason of them. Secondly, he is (*g*) *most holy*, which appeareth in that he is *most iust*, and *mercifull* vnto his creatures. Thirdly, hee is (*h*) *eternall*, without either beginning or end of daies. Lastly, hee is (*i*) *infinit*, both because hee is present in all places,

f Iob 12. 13. g Esa. 6. 3. Exod. 20. 5. h Esa. 41. 4. i Ps. 139. 12

and becauſe he is of power ſufficient to do whatſoeuer he *will*.

Q. VVhat be the workes of God?

Iob 9 4. Deu.10.17 Ier.10.12. Pſal.33.6. A. The creation of the world, and of euery thing therein, and the preſeruation of them beeing created by his *ſpeciall prouidence*.

Q. How know you that God gouerneth euery particular thing in the world by his *ſpeciall prouidence*?

m Matth.10 30. Pro.16.3. *n* Leuit 26. 3.26. Matth.4.4. A. To omit the (*m*) Scriptures, I ſee it by experience: (*n*) Meate, drinke, and cloathing, being voide of heate and life, could not preſerue the life of man, vnleſſe there were a *ſpeciall prouidence* of God to giue vertue vnto them.

Q. How is this one God diſtinguiſhed?

o 1.Ioh.5.7 Matt.3.16, 17. *p* Ioh.15.6. A. (*o*) Into the *Father* which begetteth the Sonne into the *Sonne*, who is begotten of the Father: into the (*p*) *holy Ghoſt*, who proceedeth from the Father and the Sonne.

The ſecond Principle expounded.

Q. Let vs now come to our ſelues, and firſt tell mee what the naturall eſtate of man is?

q Eph.2.1. 1.Tim.5.6. A. Euery man is by nature (*q*) *dead* in ſinne, as a loathſome carrion, or as a dead corps

corps lying rotting & stinking in the graue hauing in him the seed of all sins,

Q. What is sinne?

A. Any (r) breach of the law of God, if it bee no more but the least want of that which the Law requireth.

r 1. Ioh 3.4 Rom.7.7. Gal.3.10.

Q. How many sorts of sinnes are there?

A. Sinne is (s) either the corruption of nature, or any euill actions that proceede of it, as fruites thereof.

s Colos.3.9 Psal.41.5.

Q. In whome is the corruption of nature?

A. In all men, (t) none excepted.

Q. In what part of man is it?

t Rom.3.10

A. In euery (u) part both of body and soule, like as a leprosie that runneth from the crowne of the head, to the sole of the foote.

u Gen.6.5. 1. The.5.23

Q. Shew me how euery part of man is corrupted with sinne?

A. First, in the (x) minde there is nothing but ignorance and blindnesse concerning heauenly matters. Secondly, (y) the conscience is defiled, beeing alwayes either benummed with sinne, or els turmoiled with inward accusations and terrours. Thirdly, (z) the will of man only willeth and lusteth after euill. Fourthly,

x 1. Cor.2. 14. Rom.8.5.

y Tit.1.11. Eph.4.18. Esa.57.20.

z phi.1.13. Iob.15.16.

a Gal.1.14. ly, the(*a*) affections of the heart, as loue ioy, hope, delire, &c. are mooued and ſtirred to that which is euill to embrace it: and they are neuer ſtirred vnto that which is good, vnleſſe it bee to eſchew it. Laſtly,
b Gal.5.14 the(*b*) members of the body are the inſtruments and tooles of the minde for the execution of ſinne.

Q. What be thoſe euill actions that are the fruites of this corruption.

c Rom.6. 16. *A.* Euill(*c*) thoughts in the mind, which come either by a mans owne conceiuing,
d Gen.6.5. Ioh.13.2. Act.5.3. or by ſuggeſtion of the diuell:(*d*) euill motions & luſts ſtirring in the heart, and from theſe ariſe euill words and deeds when any occaſion is giuen.

Q. How commeth it to paſſe, that all men are thus defiled with ſinne?

e Rom.5. 12.and 18. 15. Gen.3. *A.* By(*e*) *Adams* infidelity and diſobedience, in eating the forbidden fruite: euen as we ſee great perſonages by treaſon doe not only hurt themſelues, but alſo ſtaine their blood, and diſgrace their poſteritie.

Q. What hurt comes to man by his ſinne?

f Gal.3.10. *A.* (*f*) He is continually ſubiect to the curſe of God in his life time, in the end of his life, and after this life.

Q. What

Q. What is the curse of God in this life?

A. In the (g) body diseases, aches, paines: in the soule blindnesse, hardnesse of heart, horror of conscience: in goods, hinderances and losses: in name ignominy and reproch: Lastly, in the whole man *bondage* vnder Satan the prince of darknesse. g Deut. 28. 11, 22. 65, 66. 67.

Q. What manner of bondage is this?

A. This (h) *bondage* is when a man is the slaue of the diuell, and hath him to reigne in his heart as his god. h Heb. 2. 14 Eph. 2. 2. 2. Cor. 54. Luk. 11. 15

Q. How may a man know whether Satan be his god or not?

A. He may know by this: if he giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If he (i) take delight in euill the *motions* that Satan puts in his heart, and do fulfill the *lusts* of the diuell. i Ioh. 8. 44 1. Ioh. 2. 8.

Q. What is the curse due to man in the end of this life?

A. (k) Death, which is the separation of body and soule. k Rom. 5. 12

Q. What is the curse after this life?

A. (l) Eternall damnation in hell fire, whereof euery man is guilty, and is in as great l Gal. 3. 10 Rom. 3. 19.

great danger of it, as the traytour apprehended is in danger of hanging, drawing, and quartering.

The third principle expounded.

Q. If damnation bee the reward of sinne, then is a man of all creatures most miserable. A dog or a toad when they die, all their misery is ended: but when a man dieth, there is the beginning of his woe?

A. It were so indeede, if there were no meanes of deliuerance: but God hath shewed his mercy in giuing a *Sauiour* vnto mankinde.

Q. How is the Sauiour called?

m Mat.1.21 A. (*m*) Iesus Christ.

Q. What is Iesus Christ?

A. The (*n*) eternall Son of God, made man in all things, euen (*o*) in his *infirmities* like other men, saue onely in sinne.

n Heb.2.16. Ioh.1.14.

o Heb.5.7. Mar.13.33.

Q. How was he made man voide of sinne?

A. He was (*p*) conceiued in the wombe of a *Virgin*, and *sanctified* by the holy Ghost at his conception.

p Mat.1.18.

Q. Why must our Sauiour bee both God and man?

A. He (*q*) must be a man, because man had sinned, and therefore a man must

q 1.Tim.2.5.6.

die

dy for sin, to appease Gods wrath: he must be God, to sustaine and vphold the manhood, to ouercome and vanquish death.

Q. VVhat be the offices of Christ to make him an al-sufficient Sauiour?

A. (*r*) He is a Priest, a Prophet, a King.

Q. VVhy is he a Priest?

A. To worke the meanes of saluation in the behalfe of mankinde.

Q. How doth he worke the meanes of saluation?

A. (*s*) First by making *satisfaction* to his Father for the sinne of man: Secondly, by making *intercession*?

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offring a *sacrifice*.

Q. VVhat is this sacrifice?

A. (*t*) Christ himselfe, as hee is man consisting of body and soule.

Q. VVhat is the (*u*) Altar.

A. Christ as he is God, is the *Altar* on which he sacrificeth himselfe.

Q. VVho was the priest?

A. None (*x*) but Christ, and that as hee is both God and man.

Q. How oft did he sacrifice himselfe?

A. Neuer but (*y*) once.

Q. VVhat death did he suffer when he sacri-

r Psal. 36. 7. Luk. 4. 8. Deut. 18. 15. 18.

Luk. 1. 33. Psa. 110. 2.

s Mat. 20. 8. Heb. 7. 25. 26.

t Esa. 53. 10.

u Apoc. 1. 3 Heb. 12. 10.

x Heb. 5. 5. 6.

y Heb. 9. 28

sacrificed himselfe?

A. A death vpon the crosse, peculiar to him alone: for (*z*) besides the separation of body and soule, he felt also the *pangs* of *hell*, in that the whole wrath of God due to the sinne of man was powred forth vpon him.

z Esa.55.5. Ioh.12.27. Reu.9.15. Luk.22.24

Q. What profit commeth by his sacrifice?

A. Gods (*a*) wrath is appeased by it.

a Heb.9.19

Q. Could the sufferings of Christ, which were but a short time, counteruaile euerlasting damnation, and so appease Gods wrath?

A. Yea: for seeing Christ suffered, b God suffered, though not his Godhead; and that is more then if all men in the world had suffered for euer.

bAct.20.28 2.Cor.5. 16.

Q. Now tell me the other meanes of *sanctification*.

A. It is the perfect *fulfilling of the law*.

Q. How did he fulfill the law?

A. By (*c*) his *perfect righteousnesse which* consisteth of two parts: the first, the *integritie and pureneſſe* of his humane nature: the other (*d*) his *obedience* in performing all that the law requireth.

c 1. Cor. 1. 30. Rom. 3. 25. 2. Cor. 5. 21 d Rom. 5. 19. Rom. 4. 8.

Q. You haue shewed how Christ doth make *satisfaction*, tell mee likewise

how

how he doth make *intercession*.

A. He alone doth continually appeare before his Father in heauen, making the faithfull and all their prayers acceptable vnto him, by applying of the merits of his owne perfect *satisfaction* to them. Rom.8.34. 1.Pet.1.5.

Q. Why is Christ a Prophet?

A. To (*e*) *reueale* vnto his Church the way and meanes of saluation: and this he doth outwardly by the ministery of his word, and inwardly by the teaching of his holy Spirit. *e* Ioh.6.45. Mat.3.17.

Q. Why is he also a King?

A. That (*f*) he might *bountifully bestow* vpon vs and *conuey* vnto vs all the foresaid meanes of saluation. *f* Esa.9.7.

Q. How doth he shew himselfe to be a King?

A. In (*g*) that being *dead* and *buried*, he *rose from the graue*, quickned his dead body, *ascended* into heauen, and now *sitteth at the right hand* of his Father, with full power and glory in heauen. *g* Act.10.40 Eph.4.8. Act.1.9.

Q. How else?

A. In (*h*) that hee doth continually inspire and direct his seruants by the diuine power of his holy Spirit, according to his holy word. *h* Esa.9.7. and 30.21.

Q. But

Q. But to whom wil this bleſſed King communicate all theſe meanes of ſaluation?

i Mat.20.16 Iohn 1.11. 2.Ioh.2. 2. A. He (*i*) offereth them to many, and they are *ſufficient* to ſaue all mankind: but all ſhall not be ſaued thereby, becauſe by faith they will not receiue them.

The fourth Principle expounded.

Q. VVhat is faith?

k Ioh.2.12. and 9.35. Gal.3.27. Col.2.12. A. Faith is a (*k*) wonderfull grace of God, by which a man doth apprehend and apply Chriſt and all his benefits vnto himſelfe.

Q. How doth a man apply Chriſt vnto himſelf, ſeeing we are on earth, & Chriſt in heauen?

l 2.Cor.1. 20.21. Rom.8.29. *A.* This (*l*) applying is done by *aſſurance*, when a man is verily perſwaded by the holie Spirit, of Gods fauour toward himſelfe *particularly*, and of the forgiuenes of his *owne* ſinnes.

Q. How doth God bring men truly to beleeue in Chriſt?

A. Firſt he prepareth their hearts, that they might be capable of faith, and then he worketh faith in them.

Q. How doth God prepare mens harts?

m Ezec.11. 16. Hoſ.6.1.2. A. (*m*) By bruiſing them, as if one would breake an hard ſtone to powder: and this

this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a ſight of his ſinnes, and a ſorrow for them.

Q. How is the ſight of ſinne wrought?

A. By the (*n*) morall law: the ſumme whereof is the ten Commandements. *n* Rom. 3. 10 and 7. 7. 8.

Q. VVhat ſinnes may I finde in my ſelfe by them?

A. Tenne.

Q. What is the firſt?

A. (*a*) To make ſomething thy God which is not God, by fearing it, louing it, and ſo truſting in it more then in the true God. *a* Com. I.

Q. What is the ſecond?

A. (*b*) To worſhip falſe gods, or the true God in a falſe manner. *b* II.

Q. What is the third?

A. (*c*) To diſhonour God, in abuſing his titles, words, and workes. *c* III.

What is the fourth?

A. (*d*) To breake the Sabbath, in doing the workes of their calling, and of the fleſh: and in leauing vndone the workes of the Spirit. *d* IV.

Q. What be the ſixe latter?

A. To do any thing that may hinder thy neighbours (*e*) dignity, (*f*) life (*g*) chaſtity, & *e* V. *f* VI. VII.

h VIII. *i* IX. *k* X.

stity,(*h*) wealth,(*i*) good name,(*k*) though it be but in the secret thoughts and motions of the heart, vnto which thou giuest no liking or consent.

Q. What is sorrow for sinne?

l Act. 2. 37. 38. Cant. 5. 4. *m* 1. Tim. 1. 15. Luk. 15. 21. Ezra 9. 6. 9.

A. It is (*l*) when a mans conscience is touched with a liuely feeling of Gods displeasure for any of these sinnes (*m*) in such wise that hee vtterly despayres of saluation in regard of any thing in himself, acknowledging that hee hath deserued shame and confusion eternally.

Q. How doth God worke this sorrow?

A. By the terrible curse of the law.

Q. What is that?

n Gal. 3. 19.

A. He (*n*) which breakes but one of the commandements of God, though it bee but once in all his life time, and that onely in one thought, is subiect to, and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith is them?

A. By working certaine inward motions in the heart, which are the seedes of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the burden

burden of his sinnes(o)doth acknowledge and feele that he stands in great neede of Christ. o Esa.55.1 Ioh.7.27. Luk.1.53.

Q. VVhat is the second?

A. A(p)hungring desire and a longing to be made partaker of Christ and all his merits. p Mat.5.4.

Q. What is the third?

A. A(q) flying to the throne of grace from the sence of the law pricking the conscience. q Heb.4.6.

Q. How is it done?

A. By(r) praying, with sending vp loud cries for Gods fauour in Christ, in the pardoning of sinne: and with feruent perseuerance herein, till the desire of the heart bee granted. r Luk.15.1 10. Math.15. 22,23. Act.8 23. 2. Cor.12.8

Q. VVhat followeth after this?

A. God then(s)according to his mercifull promise, lets the poore sinner feele the assurance of his loue wherewith hee loueth him in Christ, which assurance is a liuely faith. s Mat.7.7. Esa.66.4. Iob 33.26.

Q. Are there diuers degrees and measures of true faith?

A. (t)Yea.

Q. What is the least measure of true faith that any man can haue? t Rom.1. 27. Luk.17.3.

A. VVhen a man of an humble spirit,

u Esa.40.3. Mat.7.20. Luke 7.5. by reason of the (*u*) littlenesse of his faith doth not yet *feele* the assurance of the forgiuenes of his sinnes, and yet he is perswaded that they are pardonable; and therefore he desireth that they should bee pardoned, and with his heart prayeth to God to pardon them.

Q. How do you know that such a man hath faith?

A. The (*x*) *desires* and *praiers* are testimonies of the Spirit, whose propertie it is to stirre vp a *longing* and a *lusting* after heauenly things, with *sighes* and *groanes* for Gods fauour and mercie in Christ.

x Rom.8. 23.26. Gal.4.6. Math.5.5.

y Rom.8.9. Eph.3.17. (*y*) Now where the Spirit of Christ is, there is Christ dwelling: and where Christ dwelleth, there is true faith, how weake soeuer it be.

Q. What is the greatest measure of faith?

A. When a man daily increasing in faith comes to bee (*a*) *fully perswaded* of Gods loue in Christ towards himselfe *particularly*, and of the forgiuenesse of his owne sinnes.

a Rom.8. 30. Can.8.6.7.

b 2.Tim.4. 7,8. Psal.23.6. with 1,2,3, 6.verses. *Q.* When shall a Christian heart come to this full assurance.

A. Not (*b*) at the first, but in some continuance of time, when hee hath beene

well *practised by repentance*, and hath had diuerse *experiences* of Gods loue vnto him in Christ: then after them will appeare in his heart the fulnesse of perswasion, which is the *ripenesse* (*c*) and strength of faith. c Rom.4. 20,21.

Q. What benefits doth a man receiue by faith in Christ?

A. Hereby (*d*) he is *iustified* before God, and sanctified. d 1.Cor. 1. 30. Act 5.9.

Q. What is this, to bee *iustified* before God? Rom.4.3.

A. It (*e*) comprehendeth two things: the first, to be cleared from the *guiltinesse and punishment* of sinne; the second, to be accepted as perfectly righteous before God. e Rom. 8. 33.

Q. How is a man cleared from the guiltinesse and punishment of his sinnes?

A. By Christs (*f*) sufferings and death vpon the crosse. f Col.1,22. 1.Pet.2.24. 1.Ioh.1.7.

Q. How is hee accepted for righteous before God?

A. By the (*g*) righteousnesse of Christ *imputed* to him. g 1.Cor. 5. 31.

Q. What profit comes by beeing thus iustified?

A. Hereby (*h*) and by no other meanes in the world, the beleeuer shall bee accepted h Rom.4. 17. Apoc.21. 17.

ted before Gods iudgement ſeate, as *worthy* of eternall life by the *merits* of the ſame righteouſneſſe of Chriſt.

Q. Doe not good workes then make vs *worthy* of eternall life?

A. No: For God, who is perfect righteouſnes it ſelfe, wil finde in the beſt works we doe, more matter of damnation then of ſaluation: and therefore (*k*) we muſt rather condemne our ſelues for our good workes, then looke to be iuſtified before God thereby.

k Pſ. 143. 2. Eſa. 64 6. Iob 9. 4.

Q. How may a man know that hee is iuſtified before God.

A. He need not aſcend into heauen to ſearch the ſecret counſell of God: (*l*) but rather deſcend into his own heart to ſearch whether *he be ſanctified* or not.

l Rom. 8. 1. 1. Ioh. 3. 9.

Q. What is to be ſanctified?

A. It comprehendeth two things: the firſt, to be purged from the *corruption* of his own nature, the ſecond, to be indued with inward righteouſneſſe.

Q. How is the *corruption* of ſinne purged?

A. By the (*m*) *merits* and *power* of Chriſts death, which being by faith applied is as a (*n*) *corroſiue* to abate, conſume, and weaken the power of all ſinne.

m Rom. 6. 4

n 1. Pet. 4. 1. 2.

Q. How

Q. How is a man indued with inherent righteousnesse?

A. Through the (o) vertue of Christs resurrection: which being applied by faith, is as a *restorative* to reuiue a man that is dead in sinne, to newnesse of life.

o Rom. 6. 5. 6. Phil. 3. 10.

Q. In what part of man is sanctification wrought?

A. In (p) euery part of body and soule.

p 1. Thess. 5. 22.

Q. In what time is it wrought?

A. It is (q) begun in this life, in which the faithfull receiue onely the *first fruites* of the Spirit, and it is not finished before the end of this life.

q Rom. 8. 23. 2. Cor. 2. 3.

Q. What graces of the Spirit doe vsually shew themselues in the heart of a man sanctified?

A. The *hatred* (r) of sinne, and the loue of righteousnesse.

r Psal. 119. v. 113. 40.

Q. What proceedes of them?

A. *Repentance*, which is (s) a setled purpose in the heart, with a carefull endeauour to leaue all his sinnes, and to liue a Christian life according to all Gods commandements.

9 & 10. 1. 3 Rom. 7. 22. s Psal. 119. 57. 112.

Q. What goeth with repentance?

A. A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell,

and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

t Rom.5. 3,4. 1.Cor.1.5. A.(*t*) Experience of Gods loue in Christ, and so increase of peace of conscience, and ioy in the holy Ghost.

Q. What followeth if in any temptation he bee ouercome and through infirmity fall?

u 2.Cor.7. 3.9. 1.Cor.2.6. 7. A. After a while (*u*) there will arise a *godly sorrow*, which is, when a man is grieued for no other cause in the world, but for this onely, that by his sin he hath displeased God, who hath beene vnto him a most mercifull and louing Father.

Q. What signe is there of this sorrow?

x 1.Pet.2. 19. *A.* The true signe (*x*) of it is this, when a man can bee grieued for the very *disobedience of God* in his euill word or deede, though he should neuer be punished, and though there were neither heauen nor hell.

y 2.Cor.7. 21. *Q.* What followes after this sorrow?

A. Repentance (*y*) *renewed afresh.*

Q. By what signes will this repentance appeare?

z 2.Cor.7. 11. *A.* By (*z*) seuen. 1. A care to leaue the sinne into which hee is fallen. 2. An

vtter

vtter condemning of himselfe for it, with a crauing of pardon. 3. A great anger against himselfe for his careleſneſſe. 4. A feare leſt he ſhould fall into the ſame ſinne againe. 5. A deſire euer after to pleaſe God. 6. A zeale of the ſame. 7. Reuenge vpon himſelfe for his former offence.

The fifth Principle expounded.

Q. What outward meanes muſt we vſe to obtaine faith, and all bleſſings of God which come by faith?

A. The *preaching (a)* of Gods word, and the adminiſtration of the *Sacraments*, and prayer.

a Prou 29. 18. Rom. 10. 14.

Q. Where is the word of God to bee found?

Math. 28. 16. 20.

A. The whole word of God, needfull to ſaluation, is ſet downe in the holy Scriptures.

1. Tim. 3. 16.

Q. How know you that the Scriptures are the word of God, and not mens policies?

A. I am aſſured of it: firſt *(b)* becauſe the holy Ghoſt perſwadeth my conſcience that it is ſo. Secondly, I ſee it by experience for the the preaching of the Scriptures haue the power of God in them to *humble a man*, when they are preached

b Eph. 1. 13.

c Heb. 4. 12. 1. Cor. 14. 25.

ched, and cast him downe to hell, and afterward to restore and raise him vp againe.

Q. What is the vse of the word of God preached?

d Rom. 1. 17. 2. Cor. 2 16. Heb. 4. 2.

A. First, it (*d*) *breedeth*, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish, it is by reason of their corruption: *an occasion* of their further damnation.

Q. How must wee heare Gods word that it may be effectuall to our saluation?

e Iam. 1. 19 Act. 16. 14. Heb. 4. 2. Esay 66. 2. Luke. 2. 51. Ps. 119. 11.

A. We (*e*) must come vnto it with hunger-bitten hearts, hauing an appetite to the word; we must marke it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our faults are reproued: lastly, wee must hide it in the corners of our hearts, that wee may frame our liues and conuersation by it.

Q. What is a Sacrament?

f Rom. 4. 11. Gen. 17. 12. Gal. 3. 10.

A. A (*f*) *signe* to present, a *seale* to confirme, an *instrument* to conuey Christ and all his benefits to them that doe beleeue in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dul to conceiue and to

to remember them.

Q. Why do the Sacraments seale vnto vs the mercies of God?

A. Because we are full of vnbeleefe and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to conuey the mercies of God into our hearts?

A. Because we are like *Thomas*, we will not beleeue till wee feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two (g) and no more: *Baptisme*, by which we haue our *admission* into the true Church of God, and the *Lords Supper*, by which wee are nourished and *preserued* in the true Church after our admission. g 1. Cor. 10. 1, 2, 3.

Q. What is done in Baptisme?

A. (h) In the assembly of the Church, the *couenant of grace* betweene God and the party baptized, is solemnely confirmed & sealed. h Act. 2. 38. Tit. 3. 5. Act. 22. 16. Mat. 28. 19.

Q. In this couenant, what doth God promise to the party baptized? i Gal. 3. 27.

A. (i) Christ, with all blessings that come by him. 1. Pet. 3. 21

Q. To what condition is the party baptized bound? k Mar. 1. 15

A. To (k) receiue Christ, and to repent of his sinnes.

Q. What

Q. What meaneth the *ſprinkling* or *dipping in water?*

A. It (*i*) ſeales vnto vs remiſſion of ſins, and ſanctification by the obedience and ſprinkling of the blood of Chriſt.

i. 1 Pet. 1. 2.

Q. How commeth it to paſſe, that many after their baptiſme for a long time feele not the effect and fruite of it, and ſome neuer?

A. The fault is not in God, who keepes his couenants, but the fault is in themſelues, in that they doe not keepe the condition of the couenant, to receiue Chriſt by faith, and to repent of all their ſinnes.

Q. When ſhall a man then ſee the effect of his baptiſme?

k. Heb. 10. 20. 1. Pet. 3. 21.

A. At (*k*) what time ſoeuer hee doth receiue Chriſt by faith, though it bee many yeares after, he ſhall then feele the power of God to regenerate him, and to worke all things in him, which hee offered in baptiſme?

Q. How if a man neuer keepe the condition to which he bound himſelfe in baptiſme?

l Deut. 23. 21, 22. Eccleſ. 5. 4.

A. His damnation (*l*) ſhall be the greater, becauſe he breaketh his vow made to God.

Q. What is done in the Lords Supper?

A. The

A. The former couenant solemnely ratified in baptisme, is renued (*m*) in the Lords Supper, betweene the Lord himselfe, and the receiuer? m 1.Cor. 11,23,24. & 11,13.

Q. Who is the receiuer?

A. Euery one (*n*) that hath beene baptized, and after his baptisme hath truely beleeued in Christ, and repented of his sinnes from his heart. n 1.Cor.11 28.31. Mat.5.23. 24. Esa.66.2.3.

Q. What meaneth the bread and wine, the eating of the bread and drinking of the wine?

A. These outward actions (*o*) are a second seale, set by the Lords owne hand vnto his couenant. And they doe giue euery receiuer to vnderstand, that as God doth blesse the bread and wine, to preserue and strengthen the body of the receiuer: so Christ apprehended and receiued by faith, shall nourish him, and preserue both body and soule vnto eternall life. o 1.Cor.10. 17,19.

Q. What shall a true receiuer feele in himselfe after the receiuing of the Sacrament?

A. (*p*) The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sinne, a greater care to liue in newnesse of life. p 1.Cor.10 16.17.& 11.24.

Q. What

Q. What if a man after the receiuing of the Sacrament, neuer finde any such thing in himselfe?

A. He may well suspect himselfe, whether he did euer repent or not: and thereupon is to vse meanes to come to sound faith and repentance.

Q. What is an other meanes of increasing faith?

A. Prayer.

Q. What is prayer?

r 1.Ioh.5.4 s 1.Tim.2. 1. Phil.4.6.

A. (r) A familiar speech with God in the name of Christ, (s) in which either we craue things needfull, or giue thankes for things receiued.

Q. In asking things needfull, what is required?

A. Two things, an earnest desire, and faith.

t Mat.11. 24.

Q. (t) What things must a Christian mans heart desire?

A. Sixe things especially.

Q. What are they?

a Petitiõ I. b II. c III. d IV.

A. 1. (a) That he may glorifie God. 2. That (b) God may reigne in his heart, and not sinne: 3. That (c) he may do Gods will, and not the lusts of his flesh: 4. (d) That hee may relie himselfe on Gods prouidence for all the meanes of this temporall

rall life: 5.(e) That he may be iustified, and be at peace with God: 6. (f) That by the power of God hee may be strengthened against all temptations.

e V.
f VI.

Q. What is faith?

A. A (g) perswasion, that those things which wee truely desire, God will grant them for Christs sake.

g Amen.

The sixe Principle expounded.

Q. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting asunder of body and soule.

Q. VVhy doe wicked men and vnbeleeuers die?

A. That their bodies may goe to the earth, and their (h) soules may be cast into hell fire.

h Luk. 16. 22, 23.

Q. VVhy doe the godly die, seeing Christ by death hath ouercome death?

A. They die for this end, that (i) their bodies may rest for a while in the earth, and their soules may enter into heauen immediately.

i Luke 22, 42. Act. 7 60. 1. Thes 4.3 Heb. 1. 14. 1. Cor. 15. 51.

Q. VVhat followeth after death?

A. The day of iudgement.

Q. VVhat signe is there to know this day from other dayes?

A (k) Heauen and earth shall be consumed

k 2. Pet. 3. 11, 12.

med with fire immediatly before the comming of the iudge,

Q. Who shall be iudge?

A. Iesus Christ the Sonne of God.

Q. What shall bee the comming to iudgement?

l 1. Thess. 4.16,17.

A. Hee shall come (*l*) in the clouds in great maiestie and glory, with infinite company of Angels.

Q. How shall a man be cited to iudgement?

m 1. Cor. 15.51.

A. At the (*m*) sound of the trumpet, the liuing shall be changed in the twinckling of an eye, and the dead shall rise againe euery one with (*n*) his owne body: and all shall be gathered together before Christ; and after this, the good shall bee seuered from the bad, (*o*) these standing on the left hand of Christ, the other on the right.

n Iob.19. 15.

o Math.25. 32,33.

Q. How will Christ try and examine euery mans cause?

p Reu.20. 21. Dan.9.20.

A. The (*p*) bookes of euery mans doings shall be laid open, mens consciences shall be made either to accuse them, or excuse them, and euery man shall be tried by the workes which he did in his life time, because they are open and manifest signes (*q*) of faith or vnbeliefe.

q Ioh.2.18. and 5.24.

Q. What sentence will he giue?

A. He

A. He wil giue(q)sentence of saluation to the elect and godly, but hee will pronounce sentence of damnation against vnbeleeuers and reprobates. q Math.25. 34. 41.

Q. What state shall the godly be in after the day of iudgement?

A. They shall continue for euer in the highest heauen in the presence of God, hauing full fellowship with Christ Iesus, and reigning with him for euer. r Math.25. 34. Apoc.21. 2,3,4,5.

Q. What state shall the wicked bee in after the day of iudgement?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It(s)stands in three things especially: 1. a perpetuall separation from Gods comfortable presence: 2. fellowship with the diuell and his angels: 3. an horrible pang and torment both of body and soule arising of the feeling of the whole wrath of God, powred forth on the wicked for euer world without end; and if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, body and soule for euer and euer. s 2.Thess. 1 9. Esa.66.24 Apoc.21.8

FINIS

HINC · LVCEM · ET · POCVLA · SACRA
ALMA
MATER
CANTA
BRIGIA